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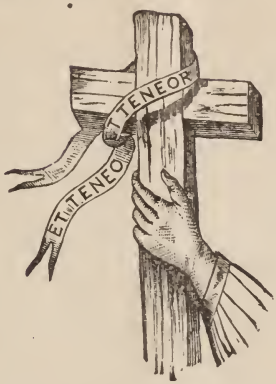
Woman's Work for Woman.



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THE BIBLE IN MEXICO.

There seems to be a natural antagonism between the church of Rome and a Bible which common people can read. Throughout Christendom this precious book was concealed from them for centuries in a dead language, until it became an almost forgotten part of that "whole armor of God" which He has commanded His church to take in her spiritual warfare.

In the thirteenth century, when Europe was arousing from the torpor of the Dark Ages, the Bible appeared in several vernacular languages. Spain was one of the leaders in this great movement. King Alphonso the Wise caused a Spanish translation of the Bible to be made in 1260. In 1478, fourteen years before Columbus discovered America, we hear of a Spanish Bible which was printed in the city of Valencia. But little seems to have been known, however, of these translations by the common people who most needed them, for when Enzinas, a pious Spaniard, desired for his countrymen the treasure of God's Word in their mother tongue, he went to Wittenberg to be, as he supposed, a pioneer translator of the New Testament into Spanish. Under the eye of Melanchthon, this work was published in 1544.

The printing of one verse of this translation in capital letters nearly cost the bold Enzinas his life—"*Therefore we conclude that a man is justified by faith without the deeds of the law.*" This was called a "Lutheran maxim." The emphasis he had given

to it, together with his friendship for Melanchthon, caused his arrest and imprisonment for heresy. While in confinement, he translated the Psalms and preached the gospel to all who would hear. These facts show that Spain was not without the Bible when she extended her sceptre over the pagans of America. The ambition of all her military adventurers there was not only to enrich her coffers with golden spoil, but to conquer a new world for the pope. Never did the church of Rome have a grander opportunity to give to the perishing heathen the gospel as it is set forth in God's Word than in Mexico. The whole nation had bowed their necks to the yoke of Spain, and accepted, even among the smoking ruins of their homes, the religion imposed by their conquerors. But during the three centuries of Spanish rule, the Bible seems never to have been brought to this dark shore. If the war cry of the Reformation which rang throughout Europe ever sounded in this region and shadow of death, it was soon silenced by the Inquisition, which had a dungeon grave for every gospel inquirer, whether in Europe, Asia or America. Mexican idols were renamed and redecorated as Roman saints, and worshipped by the same ceremonies which prevailed when Mexico was wholly pagan. The Virgin Mary, as seen through the mists of superstition and ignorance, is the only deity known to-day by vast numbers of Mexicans.

When war broke out between the United States and Mexico in 1846, agents of the Bible Society followed our invading army. Afterward, when Mexican territory north of the Rio Grande was ceded to our government, many of the old residents preferred its stable rule to a life in their own distracted country. All Protestants and their Bible were at that time proscribed in Mexico. But here was an opportunity to send the gospel into that country by comparatively unsuspected messengers. These new citizens became the subjects of Miss Rankin's noble work as a Bible distributor and teacher. In 1852 she opened a school for Mexican children in Brownsville, Texas, opposite Matamoras in Mexico. In this school God's Word was daily and faithfully taught. She also sent from this point hundreds of Bibles into homes on the other side of the river. Most of these were hidden carefully from the priests, who burned every copy on which they could lay hands. Many of these Bibles are to-day bringing forth a harvest of an hundred fold. Church after church in northern Mexico traces its origin to this seed sowing of the Word. In 1856 Miss Rankin became an agent of the American and Foreign Christian Union, and colporteurs were sent out, under her directions, to points three or four hundred miles distant. In many instances they found little companies of believers all ready for church organization, though until their visits they had never seen a Protestant minister. Sometimes it was a

school-girl who had carried her Bible home and given light "to all that were in the house." Sometimes a copy was passed from hand to hand by some soldier returning to his native village. By a travelling portrait painter, a Christian German, numberless copies were carried far into the interior. Twenty men in Saltillo broke away from the church of Rome after reading one of the Bibles brought by this German brother, and held secret meetings to study it until liberty of conscience was proclaimed in Mexico, when they appealed for books and a minister. The Church of Jesus also originated in the study of a copy of the Bible which fell into the hands of Francisco Aguilar, a monk in the capital. He read it and gave it to his friends, who soon formed a little company of Bible readers. Priestly opposition was aroused in time, and Manuel Aguas, one of the most brilliant pulpit orators in Mexico, took on himself the duty of crushing out their heresy. As he was preparing himself for debate by reading the hated book, it became, as it often had before, "a sword of the Spirit" in his soul. He became an ardent Protestant, and such a powerful defender of the religion he once sought to crush out that it is supposed by many that he was poisoned by some of his Romanist enemies.

In 1878 a Bible store was opened in the city of Mexico. The passers by stopped at its windows to gaze in, with mingled curiosity and awe, on a book which claimed to be the Word of God. One peasant from the mountains who came back to buy one had walked seventy miles for this sole purpose, and spent all he had in the purchase. He carried home the precious book to read to his family and neighbors. They had no time to listen to him by day, but they came at night and took turns in furnishing him with candles. One aged couple walked twenty miles night after night to hear him read. In hundreds of instances such study of the Bible has been blessed to the saving of souls, and proved how true were the Psalmist's words, "*The entrance of Thy word giveth light.*"

H. M. J.

GLEANINGS FROM RECENT READING.

In the matter of education, the condition of Mexico is still sad almost beyond belief, notwithstanding that much has been done under the constitution of 1857 and the "laws of reform" to give the people enlarged privileges. . . . The power of the clergy, exerted indirectly, is still mighty to prevent the general and liberal education of the youth. . . . Here and there are found government schools, but the teachers are notoriously inefficient, and in most cases are in collusion with the priests. Thus it happens that the great majority of Mexico's nine millions of people are im-

mersed in as genuine a superstition and as gross a spiritual darkness as can be found in benighted Africa. The hope of this land, even educationally considered, is in the ministry of our mission churches, and in the schools supported by them.—*Rev. J. M. Greene in Illustrated Christian Weekly* for December 9, 1882.

Aztec worship was the adoration of force. The highest niche in its pantheon was devoted to the god of war. In war the nation lived. Thus only could it provide itself with slaves for sacrifices. . . . The hideous feature of the Aztec religion was the human sacrifice, with, it must be said, the addition occasionally of cannibal practice. . . . Perhaps the climax, or rite both puerile and ghastly, was reached at the feast of the elder brother of the god of war, the deity that persecuted the gentle Quetzacoatl. A year before that feast the noblest-looking of those who had been captured in war was selected as the representative of the god. He was instructed in every accomplishment of the aristocracy. He was indulged in the choicest dainties. He was surrounded by a royal retinue, and arrayed in regal garments. All—prince, noble, peasant—worshipped him as in stately equipage he moved through the streets of the capital. Twenty days before the beginning of the festivities he was wedded to four of the fairest of women, and all kinds of entertainment and revelry were lavished on him. Thus until the fatal day. Then he was conducted not to the great temple, but to one small and plain, about a mile from the city, and guided up its steps, against each of which a flute was broken, to its summit. He was slain, and his head held up by the priest of the sun. The chronicler avers that the tragedy was designed to be an acted sermon, whose moral was the unsatisfactoriness of "pomp and pride and circumstance," of mere luxury and worldly fullness.

An expensive sermon! "The heart was hardened, the manners were made ferocious, the feeble light of civilization, transmitted from a milder race, was growing fainter and fainter as thousands on thousands of miserable victims were yearly fattened in its cages, sacrificed on its altars, dressed and served at its banquets. The whole land was converted into a vast human shambles. The empire of the Aztecs did not fall before its time."—*Rev. John Marshall Lang, D.D., in The Faiths of the World.*

MISSIONARY LADIES IN MEXICO.

REPRESENTING THE W. F. M. S.

Miss L. M. Latimer, Mexico City. | Miss Fanny C. Snow, Mexico City.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Miss M. E. Cochrane, Monterey. | Mrs. Rollo Ogden, Mexico City.

Words from our Missionaries.

MEXICO.

Miss Latimer, Mexico City, December 16.—I have been visiting Puebla, and Orizaba, a city at the foot of the volcano Orizaba. Miss Snow has also been away, and just returned to-day. There is much to interest one in Mexico, and I enjoy very much these little trips to other cities. In Puebla I was visiting the theological seminary, which was once the Inquisition, and from one wall my friends took out thirteen cart-loads of bones. The walls are four yards thick, and full of cells still filled with bones. My room there was the covered way into the Inquisition. We who live in the city of Mexico do not suffer persecution as the missionaries do who live out of the city, but God does preserve the lives of missionaries very wonderfully in the midst of many dangers.

AFRICA.

Mrs. De Heer, Benita, September 18, 1882.—We are just entering upon our rainy season, after three months without a drop of rain. The only divisions of time known by our natives are by the new moon, on the first appearance of which no woman will go to her farm to plant or gather, it being unlucky to do so. From this custom the Christian women have, of course, separated themselves, and they say the heathen are beginning to marvel that their crops are even the most abundant and thrifty. The other division of time is by the wet and dry seasons. Each of these is called by them a year; so among the more educated we have the "white man's year" and the native year.

Our God has given us great cause for gratitude in our work here. We have realized His presence with us in minor matters as well as in greater things, in hearing and answering the prayers of His children for us and our own petitions, in giving according to our need, "according to His glorious power." At our last communion five women united with our church, and the number of inquirers is large. We long to see many more come out into the light and liberty of the children of God, the only liberty they will ever know. I have just heard, to my grief, that the father of one of our young Christian girls has put her into the market to be given in marriage to any man who will bring to his town a factory or trading post, with its concomitants of rum and other vices, utterly refusing to let her marry the man of her choice. If oppressed here, let us pray that when He cometh they may be among His jewels, and from degradation and oppression may go to shine forever in His kingdom.

HULME CLIFF COLLEGE and Training Home, in Derbyshire, England, is under the care of the East London Institute. Forty students are trained there, more especially with a view to African missions. A recent number of *The Regions Beyond* thus alludes to a visit of Miss Nassau to this place.

"Miss Nassau (sister of Dr. Nassau, of Gaboon), of the American Presbyterian mission on the Ogove, spent a few days with us at Cliff on her way back to her sphere of labor in the Gaboon mission last October. This lady has been remarkably blessed in training native young men for the ministry. Several of her former pupils, now thoroughly educated men, have been ordained, and are now successfully evangelizing among the neighboring tribes. Her love for and delight in her work are beautiful."

PERSIA.

Miss Jennie Dean, Oroomiah.—This is the time for the opening of the village schools, and next week we are to examine about twenty teachers for them. I shall talk to them about their responsibility as teachers, and I hope I may be taught to say just those things that will be most helpful to them. On Friday is our first woman's meeting, and I do earnestly desire to go to that and the following meetings full of the Spirit. I intend to take a large cloth map of the world, and try to give them some idea of the greatness of their and our work, and show them something of what has been done. You ask if our meetings continue in interest. Even more; it is steadily increasing, and these societies seem to be thoroughly established now.

Mrs. Shedd, Oroomiah.—In many of the villages there is much light and knowledge, but very little life. A few days since the wife of one of the mountain preachers came here with her husband. In the village where they are stationed Mr. Rhea and other missionaries formerly lived. Rebecca (the helper's wife) has been trying to work for the women. She seemed much discouraged because of the lack of fruits. "In winter the women are so pious, so prayerful, so constant in attending church, that I think they are really converts, and in summer these same women forget all their religion, and curse and revile and quarrel," was her sad report. There are other places of which the same may be said. Will you not pray for these cases?

Week before last I began my meetings for Bible study again. The women had come home from gathering in the vintage. Some of them seemed very much interested in the villages where they had spent several weeks in their vineyards. All who had a heart to work seem to have found needy ones to work for, while the indifferent and cold found only indifference and coldness.

Sarra, who lives in a part of the city occupied by papists, seemed full of interest and hope for her neighborhood. She expressed so much faith that a blessing is in store for their new prayer-room and Sabbath-school, which Miss Cary attends, and her prayer was so full of earnest desire for the Spirit of God, that I cannot but feel that God is preparing her to receive a blessing.

INDIA.

Mrs. C. B. Newton writes of the conference of the lady missionaries of all denominations of the Punjaub, which was held at Lahore in December:

"The conference was a grand success. Miss Tucker (A. L. O. E.) presided all excepting one day. There were about fifty missionaries present, which is a little more than half the number of invitations sent out. Every meeting was spirited and interesting, and I never attended meetings where less time was wasted. The devotional exercises I missed, being otherwise engaged at the time, excepting one day. Then Miss Clay (E. C.), Miss Havergal's friend, led. She seems to have studied her Bible in much the same way as Miss Havergal did. She had selected texts on guidance, which were classified under different heads. Her prayers were always delightful, and she seems one who lives very near to God. There was a great deal of sanctified talent brought to bear on the different subjects treated.

"I feel like writing a plea for lady medical missionaries. The few at work are such a blessing!"

CHINA.

Mrs. Butler, Ningpo, China.—We found very little change outwardly at Ningpo. Things move very slowly in China; so it is all the more important that the Chinese get started on the right path, for they will be likely to continue on the same. I have taken up my work again, viz., the Bah-so and the Fu-sin girls' day-schools, the woman's industrial class and my class in the Sabbath-school, and I hope to give at least one whole day a week to visiting among the women.

Miss Warner and I went out on Monday to a village six miles distant, and spent the day talking to the women, of the gospel of our Lord Jesus. A woman who lives in the village has become interested in the doctrine, and invited us to go to her house and talk with her neighbors. We found a number of interested listeners, and we hope that the man and woman at whose house we stopped will become Christians.

We received a very cordial welcome to Ningpo from our Chinese friends, both Christian and heathen. The Chinese are very hospitable and cordial, and make the best kind of neighbors.

JAPAN.

Mrs. True, Bancho School, Tokio.—The native Christians fixed on the first Wednesday in December for their thanksgiving day. We had a thanksgiving service for our school, and I wish you all could have been present. We had previously told the girls that we would give them an opportunity to mention any special causes for thankfulness which they might think of. Their enumeration of them was interesting. Nearly all mentioned as one of their greatest blessings the privilege of being in a Christian school. Seven of our number praised God that during the year they had learned to love Jesus and trust in Him; one, that her parents had consented to her desire to be baptized; another, that, although her father would not allow her to be baptized, she had found joy in the love of Jesus, and was waiting for God to soften her father's heart. The testimony from the teachers was very precious.

After the meeting sixty-three were seated in the school dining-room and the little reception-room adjoining, for dinner. They did not use chairs, or not half that number could have been seated. In the evening, as we gathered for family prayers, one of the native teachers asked if we thought it well to offer the girls more time than usual, as some did not have time to pray in the morning meeting. So we had another hour of social prayer.

The report of the meeting held in the Tsukiji school is very cheering.

SYRIA.

Miss Jackson, Beirut, writes that they have a very large family at the seminary this year, and have never had such a fine lot of girls before. "If we can only have the presence of the Holy Spirit with us, it is all we can ask." There are four sets of sisters, three in a set, and all Syrians from Egypt. The sewing class had begun with twenty-five women at the first meeting. The poor old women knew the verses which they learned last year. A Druze woman had been very ill, and said that God had spared her life that she might learn more about Him from the "Book," as they call the Bible.

ARRIVALS OUT.

Mr. and Mrs. Holt, who sailed from San Francisco October 21, arrived at their home in Shanghai, November 18, in good health.

Miss Lizzie Farnham, daughter of Rev. J. M. W. Farnham, of Shanghai, sailed September 19, and reached China October 19, after a pleasant voyage. She was very warmly welcomed by the natives, who were pleased to find she spoke the language, after her long residence in America, as well as when she left.

The missionaries to the Laos landed at Bangkok in November.

CHRISTMAS BOXES AT ODANAH, WIS.

MISS MARION MACCLARRY.

You will want to hear about our Christmas tree, so I write my first letter this year to tell you that we had a splendid time; so many gifts! The beautiful tree could not hold them all, so they had to be put on the floor under it. Ah! those were splendid boxes. Surely no missionary ever had so much to be thankful for. They came to my door the day after New Year's, and when I opened them and took out the contents I was amazed. How kind you all are! Had you a tree for us at your entertainment? I can fancy the dear children coming in with their pretty gifts, all so nice. I am sure you must have been, if possible, more happy than we were, for it is more blessed to give than to receive. I had better begin in order and tell you what we did. An old Indian woman got up very early two mornings and went to the woods and brought all the boughs I needed, and a young Indian got the tree, and two of them came and helped me trim the church. The young preacher and his wife made all the festoons, and a white woman helped me cut out the letters for the motto, "Peace on earth, good will to men," which we covered with green. We had a large star covered with gold paper over the pulpit, with a wreath and cross at each side, and I cut out some white and crimson roses and placed them in the wreaths, crosses and festoons. Altogether it looked very pretty. I popped my first corn and two merchants provided nuts and candy; so with the corn I had enough bags filled to supply all the Indian men, women and children. Such a treat they never had in their lives before. Our young preacher gave out the only Christmas hymn we have in Chippewa, then read Luke ii. 1–20 and prayed—such a prayer! it was just filled with praise—after which they sang another beautiful hymn, and an old Christian Indian, gifted in speech, told them why we met together to rejoice at this season of the year, and why the gifts were put upon the tree for them, and he hoped they would all accept the mercy that the Great Spirit offered them through His Son Christ Jesus the Lord; and then one day we would all meet together in the great city above, and see Jesus where there would be no more sin nor sorrow nor trouble, but holiness, joy and great peace. "That is all." This is the way they always end a speech.

We had a happy time, such peace and harmony, and some quiet fun too. You would not say that Indians cannot laugh if you could have seen us. Some white people were present, and the supervisor made a nice little speech in Chippewa. After this we stood up and sang the Doxology, and truly if you could have heard them sing, you would have said that these people do praise God from their hearts.

I cannot thank you and the ladies half enough for what you have done for us. But God will send you each one a blessing in His own good time. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." My heart goes out in love to you all for your kindness to me and my people.

"THE SERVANTS WHICH DREW THE WATER KNEW."

John ii. 9.

The guests at the marriage-supper
Detected the flavor fine,
But "the servants which drew the water"
Knew the secret of the wine.
"Whatever He saith to you do it,"
"He knoweth what He will do,"
And many a beautiful "secret"
The Lord will reveal to you.

The jars that we fill with water
Shall minister royal wine;
We shall know and dispense the gladness
Of miracles most divine;
And we shall rejoice hereafter
If we "filled them up to the brim,"
And the wine of heaven will be sweeter
When we "drink it new with Him."

THE LAOS MISSION.

MISS EDNA COLE.

Now as the last days of the year have come and I must write to you a report of our mercies and blessings and trials and work, I wonder what I can say to you. I can point to so little and say, "This is the work of the year," that I might be discouraged if I were not sure that all has been planned and portioned by Infinite Wisdom, so that all is right, although so different from what we hoped. It has been with me emphatically a waiting year, but full of loving mercies. My time has been quite full, however: my family of eight girls to care for, the housework to superintend, and such visits as I could make and receive. It is all very little, and scarcely worthy of mention.

My teaching is limited to a class of five boys who are studying English and come to me for daily lessons. A young prince of whom you have often heard me speak is among the number, and latterly his little sister has accompanied him, but thus far I have only taught her to crochet and sew; now she wants to study with her brother. I have a Bible class every afternoon for all who will

attend, but only my girls and a few others on the compound are willing to come. Every evening we have worship together, and one passage of the Word is always read by all and explained, so I feel that the children who are living with me are gaining much of the Bible. Sometimes I am much encouraged with their answers, they show more thoughtfulness and an awakening. But I know it matters little whether I am encouraged or not, the Word cannot return to Him void. That is such a restful promise for us, for when the thought comes,—and it comes so often just after the lessons are over, and I am so tired,—"Well, that lesson was not understood, was not interesting, you failed there," as I pick up my book to leave the room, and press it to my heart, I say, "It is the living Word," and I am rested and strengthened. We have been so encouraged since coming to this land that we never ought to be discouraged, and I am not; but there is so much to be done that I long to begin it and put into it all the energy that it needs, and we can do so little. Yet this year is not without its fruits. Two of my girls have united with the church. One of them, Keo, is a purchased servant, that is, I paid her debt to her prince and so redeemed her from slavery, and her work diminishes the debt. One evening some months ago she came to me to know if her debt was nearly paid. I told her the balance due, and then said, "Keo, you have been freed from slavery to this prince, but do you know you are still a slave? Will you not take a new Master, even Jesus? You have been able to pay this debt by your own strength, but your debt to God is paid for you if you accept the conditions." She understood me, for she has been with me long enough to know much of the blessed story. Saturday night before the next communion she came to me with one of the other large girls, to ask if they might unite with the church the next day. I had a long talk with the girls, and was satisfied that they understood much, but were they born again? were they really conscious of their own sinfulness? They confessed that they were sinners, but seemed to understand so little of sin against a righteous God. The next day they came before the session and were received into the church.

I wonder if you can realize the deep ignorance of the heathen, and how difficult it is to decide on the case of an applicant for baptism. They are willing to come out from among their own people, and give up their spirit worship, and suffer the sneers that are sure to be heaped upon them. We feel that this is a great advance, and deserves a reception into our number. But then come the vital points of Christianity, and these are realized so vaguely. Oh, these people, even the Christians, are dead! dead! and they do not realize the wonderful sacrifice that has been made for them. From this land must come the cry that is coming from all other

lands, "Pray for the descent of the Holy Spirit upon us, 'that the dead may hear the voice of the Son of God, and they that hear shall live.'" If the printing press could be started to work and give the Bible to the people in their own tongue, it would be much better; but that cannot be done until help comes.

With all the solemn, glorious future before us, and before all these nations, how is it that there are not enough to carry on the work? Of the thousands of educated young men and women in America are there so few who will come here to help along the work? Must four persons in failing health be left to labor three years alone? I am glad we can close this year with such a bright outlook for the future. We have looked so long for reinforcements that now their coming seems too good to be true, but it is not a day too soon.

DEATH OF NAN INTAH, THE FIRST LAOS CONVERT.

Dear old Nan Intah is at rest—gone to be with Jesus whom he loved. I wish that many of those who talk so much about the failure of mission work could have been at his bedside and seen his resigned and peaceful death.

When told that he could not live through the day he turned to his eldest child and committed the mother to his care. He gave his hand to each of us first, then to his dear faithful wife and children and grandchildren, and last to the church members, saying to them, "Be patient! be patient! trust in Jesus, all of you." To his youngest son he said, "I am walking on the way you all must go; only be ready for our Lord. Oh, my son, do not fall from the right path. Trust in the Lord now and do His work as I have tried to do. You will suffer many trials, but they will be forgotten when the day of reward comes. You plant the rice fields in the water and in the rain, but three months from now you will gather the harvest. Learn from your yearly work the lesson of life, and strengthen yourself in Jesus." He suffered greatly, but towards the last he lay quietly as if sleeping, then suddenly opened his eyes and looked at me as if he would speak, but he was not looking at me, for his eyes were full of light and joy. A smile passed over his face, and at the same instant he breathed his last.

The children were violent in their grief, but the dear old wife and mother would say, "Let us rejoice rather that father is now free from suffering. Jesus saved him from sin, and now has only taken him to Himself. God has called him home before us, but we may follow and be with him. Be patient and trust, as your father said." She was heart-broken herself and nearly exhausted

with the long, patient nursing, and yet she would only say, "Loong Nan never complained in all his two years sickness. Let us not complain of what the Lord has done."

The men made a teakwood coffin and Mr. Wilson lined it with fresh white muslin, then the body of our beloved old elder, the first Laos convert, was put in it and carried to the worship room, where his voice had often been heard in prayer. The whole land was so flooded it was impossible to dig a grave, so the coffin was placed on the surface of the ground and a brick wall built around it. This could not be done in the public burying ground, so we laid our dear old Loong Nan in our own garden under the mango trees. Every one said, "How different from a heathen burial!"

Do I believe that Jesus is? Yes, as I believe that I live now. Nan Intah, a poor ignorant Laos, in this remotest corner of the globe, believed the precious story of our Lord and received the promise, "I will not fail thee nor forsake thee." "I have called thee by thy name, thou art Mine." That bright look of surprised joy—I thank our Lord for permitting me to see it, and it has strengthened my faith in Him.

IN SIAM.

MISS FLORENCE WISHARD, BANGKOK, SIAM.

Do you see the heading of this letter? It means what still seems strange to us and hard to realize. We are in Bangkok in far-off Siam. Do I want to see you? Yes indeed! Am I home-sick? Not one particle. I am very thankful that I can say I have not had one moment of homesickness since I left Chicago. Again I am thankful for the preserving care of a loving heavenly Father. We had winds and storms, and have come across treacherous seas and strange lands, but not a hair of my head has been harmed. Ought I not to be thankful? From Hong Kong we went to Swatow, and from there to Bangkok. Smooth sea all the way. The accommodations on the boat were not what we could have wished; however we had good food and plenty of fresh air on the hurricane deck, where we slept the last three or four nights. How glad we were when the shores of Siam came in sight, a mass of the most beautiful green I ever saw. The entrance to the Meinam was beautiful. Bangkok is thirty-three miles from the mouth of the river, which is some miles wide at that portion. The river is winding, perhaps only one or two miles of straight course, then a sudden plunge to the right or left into a mass of bamboo, palm, cocoa-nut and banana trees. The country is level here, so that you can look away for miles and see nothing but this green tropical vegetation so luxuriant and beautiful. Finally a bend of

the river brought us in sight of the city. Just now the water is very high, so that all the streets are rivers and you can only go about in boats. The houses are mostly so low you can scarcely see them nestled in among the trees. Bangkok appears to be a mass of foliage until you take a canoe and go in and out among the trees and shrubs to find the houses.

Dr. Cheek and Mr. McDonald met us at the landing and took us in small boats with a portion of our luggage to Mr. McDonald's. Their home is the one formerly occupied by Dr. and Mrs. House, on the very brink of the river; just now, while the water is so high, it comes up to the doorway. The compound of the girls' school is also on the river's edge. When we reached the landing it was quite dark. The river is so high that the current is very strong, and as the tide was against us, it took two hours and a half to come up from Mr. McDonald's. As we stepped from the landing I called Miss Warner and Miss Olmstead (they were not expecting us). They came running to the boat and almost overwhelmed us with their greeting.

Dr. Cheek brought seven boats down the river for us. We caught glimpses of them last night on the canal in front of Mrs. Bradley's house. They are from sixty to seventy feet long; I will describe them after I have made an investigation. Our goods have not all come yet, and we may have to wait some weeks. If so we shall improve the time in studying. I wish you could know how happy we are to be here and how we shall rejoice to reach Chieng Mai. We long to be at work among these dusky people.

For the Young People.

A GIRL'S THOUGHT OF INDIA.

MRS. HERRICK JOHNSON.

Concluded.

"AND only think, Ruth, it was as long ago as that, fifteen hundred and something, that the first missionaries went there. They were from Portugal, and of course they were Romanists, but I suppose they did some good. It was better a great deal than heathenism, and Akbar used to let them hold religious discussions at court once a week with all his learned men, where the Mohammedans and Jews and Brahmins and fire worshippers and all the rest gave their opinions as freely as they liked."

"That must have been interesting," said Ruth. "It always seemed to me there was something very grand and beautiful about the fire worship, and so natural too, where one didn't know the true

God. And then the Jews coming in with their ideas of the true God and wondering how Christ could be God, and the Mohammedans and the Brahmins so subtle and intellectual, why it must have been splendid," said the thoughtful, intellectual girl. "I wish some of their discussions had been preserved."

"Oh well," answered Florence, "I don't suppose they differed much from discussions in these days, only it seems so strange to think of it all happening in India and so long ago, and a heathen emperor so much more tolerant of other people's opinions than some enlightened nineteenth century people. This Akbar I read was buried in a great tomb of white marble so immense that in 1803 it gave lodging to a whole regiment of British dragoons."

"Oh, Florence!" exclaimed Ruth deprecatingly, as if sure that must be an exaggeration.

"Fact," said Florence. "Actual matter of history. If you don't believe it you can look it up, you know, for yourself. But oh, I must tell you about Akbar's son, the great Jehangir, which means *conqueror of the world.* He had a splendid reign too; and now, Ruth, just give a guess, whom do you think he married?"

"Well," said Ruth dryly, "not having had the pleasure of a personal acquaintance with either him or his family history, I could hardly guess."

Florence laughed, but insisted. "Indeed, Ruth, she's somebody you've heard of over and over again, and you really ought to know where she belongs. When I found out I felt as if I had stumbled on an old acquaintance in the streets of Pompeii! Why, she was the very Nourmahal of Moore's Lalla Rookh, and was one of the most beautiful and talented women that ever appeared in the East. Nourmahal means *light of the harem* or *light of the world.* It is said her influence over the emperor was unbounded, and that few women at a Mohammedan court ever took so large a share in the government. Jehangir used to wear the figures of Christ and the Virgin at the head of his rosary as rather taking precedence of his old gods, and two of his nephews embraced Christianity, with his full approval. And then after him came Jehan—oh dear, I could talk to you for days about it all, and then not tell you half. This Jehan was so perfectly magnificent there's no end to the splendid things he made. He was the one that had that celebrated Peacock Throne, resplendent with diamonds, and said to have cost 6,000,000 pounds sterling—30,000,000 dollars. They called it the Peacock Throne because its principal ornament was a peacock with a spreading tail, the colors of which were represented by different kinds of precious stones. And then the gardens of Shalimar, celebrated in Lalla Rookh, were constructed by him. I never used to imagine those things in Lalla Rookh were real, did you? But I think the

most splendid of Jehan's works was that wonderful Taj Mahal or tomb of Mahal, his favorite wife. It cost 15,000,000 dollars. Just think of it, Ruth! Oh, if we only had that money now for the mission work! It is said to be the finest edifice in India, and perhaps in the world. It took twenty thousand workmen twenty-two years to build it. I must read you the description of that some time, for you certainly never heard of anything so gorgeous. And the son of this Jehan seems to have been quite as magnificent as the rest. This was the dynasty of the Great Moguls, and lasted two hundred years, and was only ended in the last century; and do you know that in the dreadful Sepoy rebellion, twenty-five years ago, the Sepoys brought forward the last representative of this line and claimed the throne for him? He was banished for his share in the rebellion, and died in 1863. And then another such interesting thing, Ruth, is all about the different races and languages, and how they grew and where they came from, and that takes us back and back to a time when there wasn't any history, back beyond the time when Abram and Isaac and Jacob were living, and all those old people we read of in the very beginning of the Bible. And all their curious religions, and their sharp, subtle, metaphysical ideas—it takes a Solomon to cope with them, as Mr. Elmer told mamma when she said that a brilliant young fellow like him was more needed at home, any one could teach the heathen. He said that mamma could have no idea how sharp and bright and keen they needed to be to meet these Brahmins and Buddhists, and one might better say that any one would do at home, and we must send our very best and most talented to the foreign field, else we were like a general putting the raw recruits in the front of the battle and letting the enemy get all the strategic points. Another thing is the history of the mission work there. You've no idea what a perfect romance it is, Ruth. Why all that wonderful work of the Judsons was there, and the celebrated Schwartz, and Gordon Hall, and I don't know how many others. And now you know there is so much atheism in India, and then there is that curious organization, the Brahmo Somaj, you would be interested in that, Ruth. I was so interested about Joseph Cook's lectures. He has been in India, and lectured there day after day to crowded houses, attracting much attention by exposing the errors of spiritualism, which are gaining ground there; really I think he is much more needed there than in Boston, and should better have stayed there. Doesn't it seem like a great battle-ground, Ruth, and don't you feel as if you'd like to put in a small six shooter, provided of course you had or were a six shooter? But oh, Ruth, there are thousands and thousands of things I could tell you still."

"Please don't," said Ruth. "Let me digest a few of these first.

Remember you've had breakfasts and dinners of it all for weeks; you can't expect me to take it all in at one meal."

"Especially," added Florence, "as you never run any risk of mental dyspepsia, and are never satisfied till everything is thoroughly digested. You'll have to think this all over very carefully, I suspect. Really, Ruth," she burst out energetically after a moment's silence, "is there any reason why you and I shouldn't go?"

"Go where?" said Ruth quietly. "You jump about so from one thing to another, it is impossible to tell just where you have landed at this particular moment."

"Oh, come, Ruth, don't dodge the question. It's fairly before you now, and you've got to say yes or no."

"I haven't got to say it just this minute," said Ruth, "and there are many things to be considered. I don't know that I have any missionary stuff in me; we're not all made of the same kind of cloth, you know, and people don't do kitchen work in satin dresses."

Florence hesitated. Eager and impulsive as she was, she didn't always tell her whole heart even to Ruth; but after a shy pause, she said, "Well, dear, I may as well tell you how it lies in my own mind. I haven't much but my own self to lay on the altar, but if that's all I have it's all I'm asked for, and I think the dear Lord understands about it. He knows that I am young and happy and full of life, with my life before me, and my future full of sweet day dreams and plans and hopes, like all young girls; and if with all my heart I just lay these plans and hopes and bright pictures over into His hands, giving up the foolish dreaming for one fixed purpose of work for Him, I know He will accept it tenderly as the best I have to offer, and it will be sweet and fragrant to Him, and so He will give me His peace; and, Ruth, I *think* it will be India!"

"Accepted in the Beloved," said Ruth tenderly, and kissing her friend she added softly, "And *I* think it will be India."

"CAST THY BREAD UPON THE WATERS."

MRS. CHARLOTTE O. VAN CLEVE.

OFTENTIMES earnest Christians whose lives flow on evenly, each day bringing its round of duties, which they strive to perform faithfully, as for Christ, are troubled because He does not call them to do any great thing to manifest their love for Him; and grieving because they do so little, they lose sight of the precious promise, "Whosoever shall give to drink a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in nowise lose his reward," and thus they miss much of the joy that might be theirs. To comfort and encourage such let me relate an incident.

Many years ago a German sailing vessel was overtaken by a violent storm in the Pacific ocean, and so much injured as to be forced to make for the nearest port for safety and repairs. The case was desperate, but by skillful seamanship the dismantled vessel at last reached the safe harbor of Hilo on the island of Hawaii, and the exhausted crew were kindly cared for by the inhabitants of that town.

Among them was a young German, a member of the band belonging to the ship, who with some others was assigned to the hospitable home of Rev. Titus Coan (who was absent at that time on a missionary tour through the island), and a generous supper and comfortable bed refreshed the storm-tossed mariners wonderfully. In the morning the young German arose, and dressing himself stepped out on the veranda. While inhaling the fresh morning air and enjoying the grand mountain scenery, Mrs. Coan came out of the house, and laying her hand gently on his shoulder said, "My young friend, will you come in to family worship?" He followed, not knowing what she meant, and seating himself with the assembled family and the other "strangers within the gates," listened wonderingly while she read a portion of God's word, and kneeling, offered a fervent prayer to the Almighty. This young man was a rationalist, and had never before seen anything like this, but was deeply impressed. On returning to the ship these impressions did not leave him; they deepened as he sailed toward home and fatherland, and by God's blessing, that simple act of every-day duty faithfully performed by a devoted follower of Christ was made the means of his conversion. He became an earnest, active Christian; he married an excellent, God-fearing woman; came to the United States, lived some years in New York city, where he was foremost in works of benevolence and in efforts to bring souls to the Saviour whom he found in the far-off islands of the sea. He was blessed with a numerous family of children, who are now rearing Christian families of their own.

Father, mother, sons and daughters are to-day living in the Northwest, letting their light shine, and by their daily lives honoring the Master whom they love and serve. And the earnest, humble missionary whose simple performance of duty was made the means of accomplishing so much good never knew on earth of these blessed results. Oh, what joy awaits her when this shipwrecked, rescued, redeemed mariner, with his long line of descendants, shall greet her on the heavenly shore!

Grieve then no longer, humble, loving Christian, but "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that."

At Home.

WOMEN'S PRAYERS.

THE chroniclers of the last days of our Saviour's visible life on earth, and the first days of the Holy Spirit's presence and power among men, make very clear and prominent the constant presence of the women who believed in and followed the Master before and after His crucifixion, and their part in the events which were to be forever of such transcendent interest to the world. We can hardly believe that those women, bound together in such fellowship of faith, of suffering, of triumph over doubt and fear, and of communion with their risen Lord, could have failed to meet often for prayer together. And from that day to this, Christian women have been more or less given to seeking God in company to ask for things for which they have a common need and longing. It looks very much as if there had been a women's prayer-meeting by the river-side near the old city of Philippi about eighteen hundred years ago, which the apostle Paul seems to have visited and addressed with some effect.

However this may have been, we know that in these latter times women are accustomed to meet together for prayer concerning any subject of great interest or anxiety which they have in common. Some there are in our churches, especially among Presbyterians, who have a sort of ancient tradition in their minds, and often on their lips, that after all it is not quite proper for women to pray in any meeting, even if only women are present. They say these meetings are often held in churches, and St. Paul says, "Let your women keep silence in the churches." They do not take into consideration the context in which the apostle's recommendation is found, or they would see that it had special reference to a very special condition of things then existing. Moreover, separated by only a few verses from this oft-quoted text, may be found a command to men, under certain circumstances, to keep silent also!

The truth is that, with limitations which we Presbyterians are not likely to be allowed or to wish to overstep, women must have the blessed privilege of uniting their prayers for the objects near their hearts. It is vain to deny it to them. They cannot meet, talk about Christian work, read God's Word together until their faith is brightened and their zeal kindled, and then separate with no voicing of the outcry of their hearts for help and blessing in doing their work for God. How long think you, reader, would this foreign missionary work for women go on, blessed and blessing, awaking to new spiritual life those who do it at home as well as those for whom it is done abroad, if our meetings were prayer-

less, except as individual hearts breathed petitions unknown and unheard by others? And when the oft-repeated entreaty comes to us from our missionaries—"Pray for us"—does it not seem to require more than the response from closets here and there? does it not call loudly for the "two or three" everywhere to "agree as touching what they shall ask" on this behalf, that the promised answer may descend? I know not what we could say if we had no prayer-meetings among our women here at home, when the tidings so constantly come to us of the converts among the women of heathen lands meeting together for prayer, the girls in boarding-schools holding daily or weekly prayer-meetings, the crowded, stifling, miserable little rooms of the natives in some mission fields being resonant with the prayers and thanksgiving of the poor women, who are just beginning to speak the new language of faith and hope. Those Persian and Syrian and Chinese and Indian and African women are not afraid or ashamed to lift up their voices in prayer as well as in praise. Oh, why are so many among us, in our churches, slow or fearful or shamefaced in doing the same?

To come closer, however, to the root of the matter, why should not all who pray at all be willing to pray with others? It usually is because of one of two things, as it seems to us. The idea of the prayers thus to be offered is often wrong. Let us see just what the true idea is. You are in a woman's prayer-meeting. You are asked to *lead in prayer*. What does that mean? Why, surely, to ask God for something which all those present need and desire, they following you in their hearts as you ask. Is it necessary, then, to make a formal, set prayer, beginning with studied address, going round and round over a variety of general topics, and stating various facts, to come at last to a few petitions for the special object on behalf of which the meeting is held, closing with a certain form of ascription usual in public service? Something like this is in reality what some people imagine they are expected to do when they pray before others; but surely it is not needful to pray thus. Why not, in the simplest, most direct words, out of the sense of want and helplessness, stretching forth to infinite power and love, tell God just what you and others want then and there? We verily believe that if women would once really accept this idea of what they are asked to do, and simply and directly beseech God to give certain special blessings which those present and their associates want in the work they are striving to do, many a tongue would be loosened which now finds it impossible to "make a prayer."

Then another hindrance is too great self-consciousness, or too keen realization of the presence and possible criticism of others. If one can only forget self entirely, and think of what we want

which God can give, and will give if we ask Him, we shall before long find a voice with which to utter our cry. What if our words are not at first just what we might wish, or our sentences not framed or turned smoothly, or our thoughts less clear than those expressed by others? The broken, feeble, half-articulate prayer, if it be the outcome of a victory over pride and self-esteem and the utterance of a true faith in God, may bring a blessing far beyond that of the eloquent, easy, well-ordered petitions which have been preceded by no struggle, and deeply stir no heart.

We must concede that there are persons devout and faithful and obedient to the Master who are yet constitutionally unable to lift their voices in prayer before others. They are timid about any act which separates them even momentarily from their fellows, or gives them in any sense the place of leadership. It is not for us to say or think that the duty is absolutely binding on such, or that the cross may not be a heavier one than the Lord would have them take up. But these are exceptions to the general rule. If we must pray together over our work for God, then it would seem right that all except the few who may claim exemption from the cause just stated should accustom themselves to take their part. There is no ground for one doing it rather than another. There are few to whom it is an easy thing at first, but there are fewer who do not feel after a time that, hard as it has been, the bearing of this cross for Christ in this way has brought a blessing to the soul.

One who leads her sisters in prayer to God should speak so that all can distinctly hear her, that there may be no effort of listening to distract the mind from joining in each petition as it is uttered. Who has not been pained by one thus supposed to be leading others, kneeling and bowing her face so that scarcely a word could be heard, even with utmost straining of the senses? Let the fact that we are but the voice of the little company assembled and now drawing near to God, and that they must realize that we speak for them to the Most High, be ever present with us, and we shall surely be careful not to mumble or stifle our words in such a manner that our fellow worshippers and petitioners cannot know for what we are asking on their behalf.

If you, reader, have never yet brought yourself to this difficult but most blessed duty, let us beg you to try it in the way here set forth. Forgetting self and the praise or criticism of others, take the plain urgent wants of yourself and your sisters associated with you in work for Christ, and in the very simplest words ask God to supply them. If two or three petitions are all that you can at first bring yourself to utter, let that suffice. Only speak them so that all can hear, right into the listening ear of God, with full, earnest belief that He hears and will answer.

A SUGGESTION.

The following suggestion we quote from *India's Women*. Such a box might be put in any other room if thought better.

A FRIEND has sent us the following: "I have a suggestion to make, which if carried out might bring a little more silver and gold into our mission treasury. I have placed in our 'spare room' a box, small and pretty, with a hole in the lid, and the following lines on a card gummed at the back of the box, and appearing above the lid:—

"'For journeying mercies by the way,
Thank-offering here be given
That souls who long have gone astray
May have that Word whose living ray
Gilds all our path to heaven.'

On the front of the box are the words, written large,

'ZENANA MISSION.'

"Several friends have taken up the idea and intend having a similar box in the visitors' room. The thought struck me that perhaps many ladies would adopt the plan if it was brought before them."

A "thank-offering box" is no doubt already an "institution" in many households, but the pretty lines may well be adopted, and the "fruits" sent to our Treasurer.

THE HOME SIDE OF FOREIGN WORK.

A paper read at a meeting of the Marion Presbyterial Society.

WHAT can we do to overcome the indifference, the occasional opposition, the, dare I say it, selfishness of Christian women with regard to foreign missionary work?

Not long since, being away from home, I had this question presented to my mind, not any more forcibly than it might have been at home, I suppose, but perhaps I had more leisure to think about it. At any rate I was saddened by what I heard, and by the thought that the same state of things existed in a greater or less degree in all of our churches.

My hostess had a visitor with whom I was unacquainted, and, not wishing to meet strangers, I remained in the back parlor while she went forward to see the friend whose coming I fancied rather inopportune. The folding doors were only partially closed, and, leaning back, I noted, listlessly at first, the fair face with its flushed cheeks, and the earnest voice that said "Aunt Margaret," and wondered idly how it came that Aunt Margaret was "auntie" to nearly everybody, and why so many came to her for advice, consolation, or

cheer, as the case may be. I have learned since why it was, and blessed is the church or community that has such a one, with wide experience, ready tact, time to bestow, and

> "A heart at leisure from itself,
> To soothe and sympathize."

"I am afraid I am not 'a success' in church work," the lady was saying, a quiver of disappointment running through the words. "I thought I had found something I could do."

"What is it that you think you cannot do?"

The quiet voice had its effect, and the tones that replied were more even.

"I am almost ashamed to tell you, after all. I wonder if some one else could not have done more or better. You know it is almost the end of our society year, and so many of the envelopes have not come in that it was decided to send visitors to each district to present the matter."

About this time my interest was aroused and I began to listen eagerly, for had we not a society at home, and, I began to suspect, much the same difficulties to meet?

"Yes, I know. And you have been going over yours this afternoon?"

"Part of it; and what do the people mean? I have never been out before on such business, and I did not know what to say when the ladies objected."

"What objections did you hear to-day?"

"One lady 'did not believe in a separate organization for the women. She thought it would be infinitely better to contribute through the general Board. What was the use of two societies to do the work of one?' Another thought 'it seemed like trying to take affairs out of the hands of the men, where such things belonged, and did not believe that women could manage financially, and so as much good would not be done, even though more money were raised.'"

"And they say this," said Aunt Margaret, "in the face of what the women's societies have done in the last ten years?"

The visitor smiled faintly and continued, "Another said that we had so much to do at home and for home that we *ought* not to do anything for the foreign work; and another that she did not believe in missions at all, and politely wondered that I could find time to undertake such work without neglecting my home, adding, 'I fear I should disgust my husband with all church and benevolent work if he were to come home and find me away on such a tour.' Do you really think there is any danger of my doing that?"

I knew by the trembling voice that the tears were not far off;

but Aunt Margaret replied firmly, though a little sadly, "No, I do not think there is the least danger of that, so long as your husband knows that your first care is for him. I know it to be a fact that unconverted persons often wonder that Christians do not show a deeper interest in souls. A young lady once said to me, 'If I believed as you Christians do I could not sleep for thinking of all those who are going to destruction.'"

"But, auntie, the excuses were worse than the objections. I could make a little answer to those, but what could I say to these? One lady told me she 'never could remember those little envelopes, and so had missed giving anything, and had not the money to-day, but if I would call next week she would try and have it for me.' She did not offer to bring it to me, and, for fear of losing it to the cause, I did not make the suggestion. Another 'had intended to give before the close of the year, but they had been refurnishing their house, and it had taken all they could spare;' and as I looked at the beautiful sitting-room, with all its appointments in such perfect taste, and caught a glimpse of the elegant parlor beyond, I was not surprised to hear it, but I could not help wondering if the cost of one of those vases or cabinets put into the missionary work would not have given more real satisfaction. Another 'had so many calls upon her purse, for charity and for the children's wants for school, that she never could have any money by her.' Another paid her money willingly, but when I asked her to come and help make the meeting interesting, said she 'always forgot when the day came round.'"

"But did you have no pleasant calls?"

"Oh yes! One lady who had not used her envelopes paid three dollars—'conscience money' she said. Another had not received any envelopes, but sent her dollar. Others who had only put in part cheerfully gave the rest. One who is really poor and has had sickness all winter, losing one of their children, said 'it seemed a little hard, but she could not give anything this year except her prayers, they had not been able to keep quite out of debt.' One or two had forgotten it entirely, but would willingly give. 'How much was it?' But do you think that is the way we ought to do in the Lord's service?"

"No, my dear, it is not. I am sorry you should meet such an experience so early in your missionary work; and yet do not let it discourage you. He who knows best allowed it to come. Perhaps it will help you never to relax your efforts in your own home, perhaps it will keep you from unnecessary expenditure of time and money on house or personal adornment, perhaps it will serve to make you still more careful to keep your promises and appointments; and it is true that Christian women do make these excuses

for neglect of duty. I am glad it is not ours to pronounce judgment upon them; and you know where we can take all these anxieties and disappointments and leave them."

Then as the visitor went away I thought of the many churches where, from the women, would be heard the same or similar objections and excuses. And I thought of the lands where the women reach forth empty hands to grasp they know not what, and of the lands where they are saying, "Don't they know we are dying without the light? Can't they send it along a little faster?" And I thought of our Saviour's commands, "Deny yourselves" and "Go ye," and our tardy, half-hearted obedience.

Oh, sisters, some with your abundance, some with your comfortable living, some with your poverty even, you have hope in Christ and a bright hereafter whatever may be the trials by the way: think of those, women like yourselves, who have no hope either for this life or the life to come!

Are there any who let everything or anything crowd out the missionary work? are there any who pay their dollar, it may be, and never think of it again until the subject is presented by some one who does remember? If you wish to fill the measure of your accountability in this direction, to occupy till your Lord shall come, to improve your talents, five, two, or one, ask and let the Master answer; listen till He speaks and tells you how He would have you give—heart, hand and voice to woman's work for woman.

SPECIAL OBJECTS.

THE BEIRUT BUILDING.

Miss Everett writes of the building for the use of Beirut Seminary, for which we have promised to raise $2500 this year:

"The bargain is made for the property at the east end of our grounds in Beirut, and Dr. Eddy expects the deed to be in his possession this week. He advances the money for us, depending upon you to forward it as soon as you are able to raise it. The house is known here as Im Bashara's, and she and her husband, Aban Bashara Haddad, are mentioned in Dr. Jessup's 'Women of the Arabs' as being among the first converts to Protestantism and the truest. Dr. Jessup himself lived a long time in the house, and other missionaries have occupied it from time to time temporarily. It seemed an absolute necessity that we should get possession of that house, because it is so close to us, and was surely going into the hands of a man who would build it up to rent. He might bring it close to our wall, which at that end is but about five feet from our building. Even if not enlarged, whoever occupied it

could now look into our dormitories and a recitation room. The first occupants might have been Moslems; besides petty shops were to be in the new plan and to come up near our front gate. Then we are badly shut in at best. We have at the northeast corner a house touching our building, and windows so overlooking us that we have had to put in lattice to the arches on our eastern wall to protect us from our neighbor's gaze. On the front or south side the neighbor's house stands upon our boundary, and not thirty feet from our building. They command the length of our house, upper and lower story, and the only entrance. This is unpleasant proximity to neighbors; and then with the church, Sabbath-school hall and press building on the opposite side, though further removed, we are quite shut in by stone walls. With all the glorious views the city affords we get but a glimpse of sea or mountain from any place below the roof and cupola. We find it very hard to be reconciled to being thus pent up and robbed of the cheer and inspiration, and the antidote for the fret and worry of our confining life and our irrepressible family, that we should find in a beautiful outlook. But what weighs most, after the nuisance named which the house might become, is the fact that there is no other place for our primary school if that goes out of our hands, and there is no other direction in which we can enlarge our building so as to secure a much-needed exercise room, music room, etc. The exercise room for stormy weather and hot days we should so arrange as to accommodate two or three classes in school hours by sliding doors. At present we find it difficult to accommodate more than our present corps of teachers and forty boarders. Where is there any room for expansion by growth in numbers?"

THE SAO PAULO BUILDING.

The following extracts from a letter written by Miss Kuhl give some facts concerning the girls' school in Sao Paulo, Brazil. They will doubtless prove of special interest at this time, as the readers of *Woman's Work* have so recently had their attention directed to this object:

"We have now fifteen girls. Four are paying full price; eleven we are helping. The first of January, the second session, we expect to take three more free pupils and two more paying pupils, making twenty in all, as many as the house will accommodate.

"Four of our daughters are professing Christians, four or five others of our family have found Christ, and, we trust, are growing in His likeness. I feel as never before the necessity of praying for them. I am so anxious that they may all be brought into the fold of the Good Shepherd.

"We have seven girls from the province of Minas, a province larger than France, and with only one evangelical minister, Senhor Miguel Torres. It is a field ripe to the harvest, and Sennor Miguel's work has been much blessed this past year. He baptized ninety persons. We hope to send him some young ladies to open an evangelical school before long.

"Our church is growing steadily, and our work is becoming more and more like church work at home. Our large school-room will scarcely hold the people even with the aisles filled with seats. We do enjoy our children's society very much. Nearly the whole congregation stay now to attend the meetings, and all seem to be interested. The lesson on Japan was exceedingly interesting. Eight boys and girls took part. The youngest was only six years old."

We also hear something of the pressing need for a building suitable for the girls' school, from a lady who has resided in Brazil and is well acquainted with the work in Sao Paulo:

"If the ladies can raise the money to purchase a building for a girls' school, it will be a great blessing to Brazil. The city of Sao Paulo is an educational centre (it is called the Athens of Brazil), and the work which is done there must be the very best which Protestants can do. You know how much the success of the mission work depends on the education of women.

"There are many parents who would place their daughters in the school if it were separated from the boys' school. The expense to them would be nothing compared with the inconvenience of sending some member of the family to take their daughters to and from school, as the customs of the country will not permit young ladies to go into the street unattended."

From the same source we learn that the emperor of Brazil has visited the schools of our mission, and has pronounced them second to none in the empire.

EXTRACTS FROM LETTERS.

"We have adopted the plan of securing some of the best leaflets of the various woman's societies, putting several into an envelope, and giving them into the hands of ladies in different parts of the town to circulate. We started out with a dozen of these envelopes, and they are to go the rounds, thus reaching many who never attend our mission circle."

"Our society has four members, but we are not discouraged if our number is small. Once there were only two of us, but nevertheless we had our meeting."

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—DR. SAMUEL JOHNSON.

THE COLORED MAN IN SOUTH AFRICA, by Rev. J. McKinnon. *The Catholic Presbyterian*, December, 1882.

AUGUST GOTTLIEB SPANGENBERG, MORAVIAN MISSIONARY, by Rev. John Kelly. *The Catholic Presbyterian*, December, 1882.

A DAY IN TOKIO, by Charles Wood. *Lippincott's Magazine*, January, 1883.

CHINESE ETIQUETTE. *The Youth's Companion*, January 4, 1883.

ARE THE GOSPEL FLOODS COVERING THE EARTH? Arthur T. Pierson, D.D. *The Foreign Missionary*, January, 1883.

TRACES OF INTERNATIONAL LAW IN ANCIENT CHINA, by W. A. P. Martin. *International Review*, January, 1883.

THE INDIAN QUESTION. Letter from Secretary Teller to Hon Hiram Price, Commissioner of Indian Affairs. *Presbyterian Home Missionary*, Jan., 1883.

TABULAR VIEW OF MISSIONS OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS FOR 1881–2. *The Missionary Herald*, January, 1883.

APOSTOLIC MISSIONS, by Miss Sarah Pollock. *Life and Light*, Jan., 1883.

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BRIEF NOTES ON JAPAN, by Rev. J. D. Davis, D.D. *The Missionary Herald*, January and February, 1883.

HOME LIFE IN BOMBAY. *Lippincott's Magazine*, February, 1883.

FOREIGN MISSIONARY SOCIETIES, III. *Leslie's Sunday Magazine*, February, 1883.

THE CULTUS OF KALI. *Leslie's Sunday Magazine*, February, 1883.

REV. A. B. ROBINSON.

PERRYSBURG, O.

W. F. M. S. of the Presbyterian Church.

1334 CHESTNUT STREET, PHILADELPHIA, PA.

SUBJECT FOR PRAYER-MEETING.

ASSEMBLY ROOM, MARCH 20, 1883, 12 M.

PRAYER for more laborers. *Text*—"Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Luke x. 2.

THE Thirteenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church will be held in the Fourth Church, Syracuse, N. Y., on April 25 and 26. A popular meeting will be held in Park Church on Wednesday evening, at which Dr. Ellinwood and Dr. H. H. Jessup are expected to speak. Further notice will appear in the April number of *Woman's Work*. Names of delegates should be sent to Mrs. E. G. Thurber, 343 Chestnut Street, Syracuse, N. Y., by April 12.

In pursuance of action taken at the annual meeting of the Woman's Foreign Missionary Society, April 27, 1882, a called meeting to adopt by-laws under the charter will be held in the Assembly Room, 1334 Chestnut Street, Philadelphia, on Tuesday, April 3, 1883, at 1 o'clock P.M.

Mrs. W. E. Schenck, *President.*

Subscribers will please make all check and postal orders sent to Philadelphia payable to *Mrs. Julia M. Fishburn, Treasurer.*

NEW BLANKS.

We call attention to the new blank forms which have been sent out for the annual reports of the Presbyterial and auxiliary societies. It is our desire to gather additional statistics, which we may preserve in a compact form for future reference. Statistics to be of any value must be accurate. We trust, therefore, that great pains will be taken by all concerned to make these reports complete. Promptitude is also desirable. We ask the co-operation of all the secretaries. Let the blanks sent to the auxiliary secretaries be filled up immediately, and forwarded to the secretary of the Presbytery. The Presbyterial secretary will consolidate these reports, and send to 1334 Chestnut Street as soon as possible, but *in all cases before the first week in April.* If auxiliary secretaries will be prompt, there will be no necessity for the Presbyterial reports to be delayed until after the annual meetings of the Presbyterial societies. In case there is no Presbyterial organization, the auxiliary secretary will send direct to 1334. These Presbyterial reports will be filed, and we ask that great care shall be taken to return them in good condition.

NEW LIFE MEMBERS.

Allen, Clarence J.
Barnett, Mrs. A. G.
Beattie, Mrs. R. H.
Cannon, Mrs. Jane
Caruthers, Mrs. Mary K.
Dickey, John
Dysart, Mrs. M. A.
Fields, Mrs. Sereno
Foster, Mrs. S. A.
Garlick, Mrs. C. L.
Hickman, Mrs. L. M.
Junkin, Mrs. E. C.
Kaufman, Mrs. Harry B.
Lightcap, Mrs. Mary
Lisle, Miss Sarah M.
Mays, Mrs. D. V.
Miller, Mrs. Jane S.
Miller, Miss Laura Adelaide
Morehead, Mrs. C.
Patterson, Mrs. S. A.
Payne, Mrs. C. N.
Pinkham, Miss Ella M.
Platt, Katy
Plummer, Miss Margaret
Poellot, Miss Mary B.
Porley, Miss Emma M.
Post, Mrs. J. L.
Shafer, Mrs. Jane
Thompson, Mrs. Belle
Whitley, Mrs. Henry
Willson, Mrs. Robert N.
Winger, Mrs. Mary B.

NEW AUXILIARIES.

Erie Pres., Wattsburg, Pa.
Puget's Sound Pres., Seattle, Wash. Ter.
Steubenville Pres., Salineville, Ohio.
West Virginia Pres., Pleasant Flats, West Va.

BANDS.

Brookville, Pa., Happy Children Bd.
Falls Church, Va.
Leatherwood, Pa., Cheerful Givers.
Philadelphia, Pa., Alexander Ch., Y. L. B.; Olivet Ch., Victory Bd. (boys).
Salineville, O., Band of Hope.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Jan. 1, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

BINGHAMTON.—Waverly Aux., nat. tea. Kolapoor, 80 00

BLAIRSVILLE.—Derry Aux., sending missionaries, 10; Greensburg, Foster Bd., sch'p Ningpo, 40. 50 00

BUTLER.—Centre Aux., 20; Martinsburg Aux. and S. S., 18; Mt. Nebo Aux., 20; New Hope Aux., 10; North Liberty Aux., 36, Workers for Jesus, 29 84 (65 84); North Washington Aux., 20; Pine Grove, Foundation Stones, 66 36; Plain Grove Aux., 19 75; Sunbury Aux., 17 29, Children's Bd., 5 71 (23); Zelienople Aux., 16, Mite Circle, 13 (29), all for Miss'y San Francisco. 291 95

CARLISLE.—Chambersburg, Falling Spring Aux., Miss'y Syria, 8 70; Greencastle, Inf. Sch., Christmas off., 2; Harrisburg, Market Sq. Aux., nat. tea. Beirut, 100, sending missionaries, 50, Med. Fund, 18 (168); Pine St. Aux., Miss'y Syria, 50, nat. tea. Syria, 70, Whatsoever Bd., sch'p Benita, 30 (150); Newville, Big Spring Aux., Miss'y and L. M., 25; Paxton Aux., Med. Fund, 22, sending missionaries, 14 25 (36 25); Shippensburg Aux. (Miss'y Syria, 58 55), 72; Upper Path Valley Aux., Miss'y Syria, 29 85. 489 80

CHESTER. — Bryn Mawr, Earnest Workers, B. R. Gaboon, 18; Coatesville Aux. (sch'p Futtehgurh, 30), 50, Labor of Love Bd., sch. Syria, 40 (90); Honeybrook Aux., Miss'y India, 100; West Chester, Y. L. B., sch'p Sidon, 15. 223 00

CHILLICOTHE.—Bloomingburg Aux., 4 50, Sycamore Branch, 1 50 (6); Chillicothe, 3d, Aux., 9 55; Greenfield, 18 65; Hillsboro' Aux., 19; Marshall, 2 57; North Fork, 8; Pisgah, 17 50; Washington, C. H., 7, all for Miss'y Bogota. 88 27

CLARION.—Tionesta Aux., 13 00

CLEVELAND. — Ashtabula Aux., 17 31; Cleveland, 1st, Aux., 180 67, Y. L. Soc., 14, Cheerful Workers, 15, Collamer Aux., 13 75 (240 73), for Miss'y Woodstock; 1st Ch., Little Rill Bd., sch'p Sidon, 45, Workers and Winners, Sao Paulo bld'g, 20, Fidelia Fisk Bd., 45 (110); Euclid Ave., Birds' Nest Bd., work Talaguga, Africa, 25. 375 73

COLUMBUS.—Circleville, 1st, Aux., zenana visitor, 19 86; Columbus, 1st, Miss'y Syria, 100; 2d, Aux., same, 47 85, Primary Sch., sch'p Dehra, 12 32 (60 17); Westminster Aux., Miss'y Syria, 14; Dublin Aux., zenana visitor, 5; London Aux., same, 16 80, Finley Bd., nat. tea. Futtehgurh, 25 (41 80); Lower Liberty, zenana visitor, 9 63; Reynoldsburg Aux., Miss'y Syria, 2 50; Scioto Aux., zenana visitor, 2 50. 255 46

DAYTON. — Dayton, 1st, Y. L. B., zenana work India, 25; Oxford Aux., 30; Springfield, 1st, Mrs. Rhoda McGookin, work Canton and L. M., 25; Springfield, 2d, Aux., two schs. Saharanpur, 25, S. S., sch. Canton, 45 (70); Troy Aux., sch. Mexico, 55. 180 00

EAST FLORIDA.—St. Augustine, Anderson S. S. Bd., sch'p Canton, 15 00

ELIZABETH.—Basking Ridge Aux., zenana work Futtehgurh, 40; Bethlehem, work Syria, 26; Clarksville Aux., 12; Elizabeth, For. Miss. Asso., Miss'y Kolapoor, 199 35, sending mission-

aries, 21, 3d Ch., Miss. Bd., sch'p Yokohama, 30, sch'p Gaboon, 15 (265 35); Plainfield, Crescent Ave. Ch., Mrs. Lawrence Myers, L. M., 25; Miss. Bd., sch'p Sao Paulo, 50; Westfield Aux., Miss'y Gaboon, 31. 449 35

Erie.—Cooperstown Aux., 20; Fairview, sch'p Mynpurie, 25; Franklin Aux., Child's Paper Shanghai, 52; Girard Aux., 21 34; Oil City, 1st, sch'p Futtehgurh, 30; Warren Aux., sch'p Sidon, 50, Mrs. Henry and Mrs. Wetmore, sch'p Gaboon, 25 (75). 223 34

Huntingdon.—Altoona, 1st, Aux. (of which 25 from Mrs. M. Dysart for Med. Fund), 50; Altoona, 2d, Aux., 81 05; Beulah Aux., 13; Clearfield Bd., 43; Duncansville Aux., 50; East Kishacoquillas Aux., 33 85; Hollidaysburg Aux., 114 35, Bd., 11 (125 35); Huntingdon Aux., 50; Lewistown Aux., 11 35, Bd., 44 (55 35); Logan's Valley Aux., 21 18; Lower Spruce Creek, 38 50; Lower Tuscarora, 35; Martinsburg, 18 16; Milroy Aux., Miss'y Ningpo, 19; Perrysville Aux., same, 50 81, Stewart Circle, 8 70 (59 51); Pine Grove Aux. (of which 3 for Med. Fund), 40 36; Spring Creek Aux., 123 26; Spruce Creek Aux., 295 71; Williamsburg Aux., sch. Saharanpur, 50. 1202 28

Jersey City.—Bergen, 1st, Steady Gleaners, Sao Paulo sch., 40; Hoboken, 1st, Aux., nat. tea. Sidon, 50; Paterson Aux. Miss'y India, 100. 190 00

Kittanning.—Apollo Aux., 31 41, Hopeful Bd., 3 77, Faithful Workers, 2 32 (37 50), Miss'y Lodiana; Currie's Run Aux., 30; Elderton Aux., 45; Freeport Aux., Miss'y Siam, 25; Homer Aux., 18; Jacksonville S. S., sch'p Beirut, 50; Leechburg Aux., Miss'y Siam, 25; Rockbridge Aux., 12 70; Rural Valley Aux., Miss'y Lodiana, 15. 258 20

Lackawanna.—Athens Aux., sch'p Sidon, 12 50, Willing Workers, Miss'y Benita, 5 (17 50); Honesdale Aux., sch'p Beirut, 34, Hopeful Workers, sch'p Benita, 19 50 (53 50); Scranton, 1st, Aux., 75, Juvenile Miss. Asso., Miss'y Beirut, 125 (200); Scranton, 2d, Aux., Miss'y Tungchow, 13 45; Towanda Aux., Miss'y Benita, 50; Troy Aux., same, 14 15, Birthday Bd., Miss'y Tungchow, 3 88, Willing Helpers, sch'p Tripoli, 12 50 (30 53); West Pittston Aux., 25, Children's Bd., sch'p Canton, 4 (29). 393 98

Mahoning.—Massillon Aux., Miss'y Bogota, 20; Middle Sandy Bd., 1 50; North Benton, Rev. D. V. Mays, L. M. and thank-off., 25. 46 50

Morris and Orange.—Orange Central, class No. 2, sch'p Canton, 15 00

Newark.—Caldwell Aux., sch. Canton, 32 50; Montclair Aux., Miss'y Ratnigiri, 100; Newark, 3d, Aux., Miss'y Canton, 170 46; 6th Ch., S. S., two sch'ps Canton, 30; Central Aux., schs. Canton, 50; High St. Aux., Miss'y Canton, 34 80; Park Aux., same, 41 99; Roseville Aux., Miss'y Sidon, 123, S. S., two sch'ps Sidon, 100 (223); South Park Aux., Miss'y Canton, 100. 782 75

New Brunswick.—Bound Brook Aux., B. R. Dehra, 45; Pennington Aux., zenana work Etawah, 13 25, Anna Foster Bd., sch. Bogota, 50 (63 25); Trenton, 4th Ch., Aux., Miss'y Allahabad, 137. 245 25

New Castle.—Dover Aux., 86, Cheerful Workers, 25 (111); Forest Ch., Aux., 55 85, Alexander Bd., 24 (79 85); Port Penn Aux., 11; Wilmington, Olivet Aux., 10, all Miss'y Panalla. 211 85

Newton.—Belvidere, 1st, Aux., for zenana visitor Lahore, 40, Inf. sch., sch'p Benita, 20 (60); Blairsville Aux., nat. tea. Canton, 15; Phillipsburg Aux., zenana visitor Lahore, 100; Stewartsville Aux., for teacher Liberia, 20, nat. tea. Saharanpur, 12 50 (32 50); Stillwater Aux., Chinese Home San Francisco, 31. 238 50

Otsego.—Cooperstown Aux., 25; Delhi, 1st, 35 10; Oneonta Aux., 8 75, Miss'y Chenanfou and building fund. 68 85

Philadelphia.—Calvary Ch. Day Dawn Bd., 25, Henry Paul Bd., 25, Otto Bd., 25, Star of Bethleham Bd., 25 (100), for Miss'y Syria and L. M., Dale Bd., sch'p Benita, 15 (115); Holland Mem. Aux., sch. Syria, 60; Old Pine St. Ch. Workers for Jesus, 2 Bible Readers India, 100, Helping Hands, sch'p Gaboon 15, work Talaguga, 21, Buds of Promise, sch'p Gaboon 30, S. S., 67 37 (233 37); South Ch., Cheerful Givers, sch'p Dehra, 20; W. Spruce St., a member, 30, Perseverance Bd., sch'p Allahabad, 20 (50). 478 37

PHILADELPHIA CENTRAL.—Arch St. Aux., for zenana visitor Futtehgurh, 75, S. S. sch'p Dehra 40, Sao Paulo bld'g 20, Y. L. B., sch'p Dehra 20 (155); Bethesda Ch., Miss'y Dakota 400; Cohocksink Aux., Miss'y India 39, Miss'y Workers, for sending new missionaries 16 (55); Memorial Ch., Lilies of the Field, sch'p Gaboon 15, Sao Paulo bld'g 5 (20); North Ch., Aux., sch. Jedaidah 100; N. Broad St., Miss'y Persia 125; Olivet Ch., Victory Bd., Lodiana bld'g 15; West Arch St., Carrier Doves, sch'p Bancho Tokio 50. 916 00

PHILADELPHIA NORTH.—Frankford 1st, Y. L. B., for Sao Paulo bld'g 57; Germantown, 2d Olive Br. Bd., sch'p Futtehgurh, 30. 87 00

PITTSBURGH AND ALLEGHENY COM.—Allegheny, 1st, Aux., Miss'y Kolapoor, 136, Mrs. John Morrison, work Nez Perces, 30 (166); Allegheny, 2d, Aux., Petchaburi Hosp., 15 50; Bakerstown Aux., sch. Mynpurie 10; Bethany Aux., for L. M., 25 50; Bethel Aux., 36 50; Bridgeville Aux., for L. Ms. 137; Emsworth Aux., Miss'y Kolapoor 37 50; Pittsburgh, 2d, Aux., Adelaide Howard Bd., Sao Paulo bld'g, 120; 6th Ch., Aux., for Miss'y Africa 100; Lawrenceville Aux. (Sao Paulo bld'g 45 74), 145 74; Park ave. Aux., boys' sch. Lodiana 39; Shady Side Aux., Miss'y Etawah, 59 25; Swissvale, Bd., sch'p Ningpo 40; Springdale, Johnny Porter Bd., Saharanpur, 10; Wilkinsburg Aux., sending missionaries 5; Friends in Pittsburgh and Allegheny, sch'p Dehra, 40. 986 99

REDSTONE.—Dunbar, Loring Bd., 27; West Newton Aux. 40 55, all for Sao Paulo bld'g. 67 55

ROCHESTER.—Caledonia, Cheerful Workers, sch'p Gaboon 15; Dansville Aux., teacher Liberia, 100; Fowlerville Aux., work Talaguga, Africa, 20; Sparta, 2d, Aux., sch'p Dehra and L. M., 40. 175 00

SHENANGO.—Clarksville Aux., sch. Lahore, 55; West Middlesex Aux., sch'ps Canton, 14. 69 00

SYRACUSE.—Mexico, Faithful Workers, sch. Gaboon. 30; Skaneateles Aux. (sch'p Dehra, 40), 74 92; Mrs. Sereno Fields, for L. M., 25. 129 92

WASHINGTON.—Burgettstown, Golden Chain Bd., sch'p Canton, 15, Mrs. S. A. Patterson, for L. M. and work Zacatecas, 25 (40); Cross Creek Aux., Miss'y Allahabad, 50, Loring Bd., sch'p Yokohama, 30 (80); Forks of Wheeling Aux., sup. Miss'y Tungchow, 38, Bessie Shaw Bd., for child of missionary, 7, Sao Paulo bld'g, 30, boy under Mrs. Shaw, 5 (80); Holiday's Cove Aux., work Panalla, 54 50, Mrs. Jane Orr's class, 6, Thomas C. Caruther's class, 24 66, S. S., work Kolapoor, 3 68 (88 84); Upper Buffalo Aux., Miss'y Tungchow, 50; Washington, 1st, Sewing Circle, Miss'y Allahabad, 75, Cornes Bd., 3 sch'ps Mynpurie, 25, June Rose Buds, 2 sch'ps Shanghai, 19 51 (119 51); Washington, 2d, Aux., for L. M. and Miss'y Syria, 25; Wellsburg Aux., 12 85, Mackey Bd., 11 21 (24 06); West Alexander Aux., Miss'y Tungchow, 44, Hold the Fort Bd., for child of missionary, 20 (64); Wheeling, 1st, Aux., Miss'y India, 69 36, Band of Hope, Miss'y Syria, 34 (103 36); Thank-off. at Union meeting, Wheeling, Sao Paulo, 6. 680 77

WELLSBORO'. — Coudersport Aux., 6 36; Elkland, 6 32; Mansfield, 9 10; Nelson, Catrine Bd., 8; Osceola, 5 50; Tioga, 5 60; Wellsboro', 9 60, all for sch. Syria. 50 48

WEST CHESTER.—South Salem Aux., 38 69; Thompsonville S. S., sch'p Dehra, 40. 78 69

WEST JERSEY. — Greenwich Aux. and S. S., sch. and orphan Saharanpur, 100; Woodbury, Mrs. H. B. Gildersleeve, Sao Paulo bld'g, 25. 125 00

WESTMINSTER.—Bellevue Aux., 24 25; Monaghan Aux., 25 29; Mt. Joy Aux., 6 50; New Harmony Aux., 21 80, Faithful Workers, 3 50 (25 30), all for support of Miss'y Nez Perces. 98 02

WEST VIRGINIA.—Ravenswood Aux., 9 00

ZANESVILLE. — Martinsburg, Mrs. Jane S. Miller, two L. Ms., to be credited to Aux. and Bd., 50; Newark, 2d, Aux., two sch'ps Sidon, 90, two L. Ms., 50 (140); Roseville Aux., 5; Zanesville, 1st, 9 90; Putnam Aux., 5 38. 210 28

LEGACIES.—Interest on Lapsley legacy, 50; a lady who died in her ninety-fourth year, 80. 130 00

MISCELLANEOUS. — Astoria, Oregon, Mrs. M. C. Flavel, 5; Beech City, O., Mrs. L. Crise, 2, Lola and Vivie's

mite box, 40 cts.; Bloomsburg, Pa., M. L. N., sending missionaries, 10; Camden, S. C., Pine Forest Bd. (of which 4 from colored members), work under Dr. Nassau Africa, 19; Columbus, O., Mrs. E. C. Junkin, L. M., 25; Delmont, Pa., Mrs. Jane L. Park, Sao Paulo bld'g, 20; Great Valley, Pa., Mrs. L. Worthington, Beirut bld'g, 5; Knoxville, Tenn., a widow, Sao Paulo bld'g, 10; Martinsburg, W. Va., Mrs. J. M. Junkin, Med. Fund, 5; Malone, N. Y., Mrs. M. K. Wead, Sao Paulo bld'g, 100; North Aurora, Ill., Mrs. Chester Pieree, 2 50; Northport, N. Y., E. Cotton, Laos, 1; North Wales, Pa., Wm. T. Ray, 10; Orange, N. J., C., Sao Paulo bld'g, 1; Perth Amboy, N. J., Mrs. Henrietta Manning, Sao Paulo bld'g, 100; Philadelphia, Miss W., thank-off. Japan, 5, Mrs. Henry Whitely, L. M., 25; Pittsburgh, Pa., Mrs. S. G. Coffey, 5; Riddle's Cross Roads, Miss Lizzie Love, 9 20; Uniontown, Md., Miss S. D. Ferguson and sister, 2; Yonkers, N. Y., Constant Workers, orphan Allahabad, 29; Sale of Historical Sketches, 33 56; Sale of leaflets, 29 50. 445 16

Total for January, 1883,	$11,194 29
Previously acknowledged,	31,194 49
Total from May 1, 1882,	$42,388 78

The auxiliary society, Phelps, N. Y., has sent a box of clothing to the girls' school Mexico, value not given.

A friend has sent a Wheeler & Wilson sewing machine to the girls' school Teheran, Persia.

MRS. JULIA M. FISHBURN, *Treasurer*,
February 1, 1883. 1334 Chestnut St., Philadelphia, Pa.

W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN MARCH.

Golden Text.—"Put me in remembrance."

Promises—Ps. xxii. 27, 28; Ps. lxxxvi. 9; Isa. xlv. 23, 24; lix. 19, 20; Mal. i. 11; Num. xxiii. 19; Matt. xxv. 14; Rom. x. 12–15.

THE twelfth annual meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the Fort Street Church in Detroit, Michigan, April 25 and 26.

WE hope that praise meetings will be generally held in our churches in March, and an opportunity given to every lady to contribute something to foreign missions. If the uninterested are reminded regularly, at least once every year, of their privileges, and invited especially by letter to attend the annual meeting of the society, to which they ought to belong, they will by and by find themselves interested, in spite of everything.

A WORD FROM DETROIT.

MANY of us remember with great pleasure the gathering of Christian women several years ago in our city to devise means for advancing the Redeemer's kingdom throughout the world. Some who were skeptical as to the expediency of such meetings, but had curiosity enough to attend them, had not a word to say when they saw with what quiet dignity they were conducted, and listened to the earnest, stirring words of the speakers. The Holy Spirit was present, bringing all into harmony with the great theme of foreign missions. Our struggling societies gained new impetus at that time, and the missionary life in all our churches was greatly quickened. Do you wonder then that we look forward with interest to the coming again of the Board of the Northwest, and say "thrice welcome"? We know that you will bring with you hearts filled with holy enthusiasm, and we confidently expect our own to be enkindled anew with Christian zeal. God grant us a great outpouring of the Spirit at our meeting in April!

OUR WORK IN MEXICO.

FOR the past two years successively we have thought the way was open for our appropriation to the school at Zacatecas, and so far we are disappointed; but the growing needs of the school at Monterey have absorbed more than all the funds given for that and for Zacatecas. So much for the past. For the future, let us all pray for a coincidence of work and workers at Zacatecas, and go on giving in the hope of this; and for the school at Monterey, let us go on giving and praying, that the work and the strength of the workers there may increase together, and that in this gateway to the Mexican republic the gospel of Christ for woman may shine with strong and steady light.

NEW LIFE MEMBERS.

Miss Sylvia Allen, Detroit, Mich.
Mrs. J. M. Barden, Galesburg, Ill.
Mrs. M. E. Cross, Granville, O.
Miss Virginia Walker Douglass, South Evanston, Ill.
Mrs. L. Z. Farwell, Freeport, Ill.
Miss Mary Fisher, Peoria, Ill.
Mrs. Ransom Gillis, Detroit, Mich.
Mrs. E. Hall, Freeport, Ill.
Mrs. Josiah Hamilton, Knoxville, Ill.
Miss Belle Hayslip, Granville, Ill.
Mrs. Delia Jerome, Detroit, Mich.
Mrs. T. J. Lamont, Chicago, Ill.
Mrs. W. A. McCorkle, Ypsilanti, Mich.
Mrs. Seth Mann, Freeport, Ill.
Mrs. Janette Montgomery, Monica, Ill.
Miss Carrie Nutting, Decatur, Mich.
Mrs. J. M. Painter, Sciota, Ill.
Miss Bessie Pratt, Bay City, Mich.
Mrs. Carson Reed, New London, Iowa.
Mrs. Alanson Sheeley, Detroit, Mich.
Mrs. Katie Smith, Elkhart, Ind.

NEW AUXILIARIES.

Bloomington, Minn.
Elmira, Ill.
Glenville, Neb.
Morrison, Ill., Willing Workers.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to Jan. 20, 1883.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, 6 50; Bethel, S. S., Laos sch., 6 25; Chester, Helm Band, Osaka, 18; Jerseyville, Persia, 14 70; Apple Blossoms, Laos, 3 30; Rockwood, sal. Miss Calhoun, 5; Woodburn German Ch., 14. 67 75

BELLEFONTAINE.—Upper Sandusky, Mrs. Beidler, 40

BLOOMINGTON. — Champaign, sch. Brazil, 30; El Paso, Laos, sp., 12 50; Gilman, 10; Lexington, 4 10, Laos, 2, thank-off., 5 (11 10); S. S., 13; Mackinaw Ch., 7; Rossville, 20. 103 60

CAIRO.—Centralia, 16 20; Morning Stars, Laos, sp., 12 50; Du Quoin, Pearl Divers, 8; Tamaroa, 5 55. 42 25

CEDAR RAPIDS.—Cedar Rapids, 1st, sal. Miss Pratt, 25; Mechanicsville, 15; Mt. Vernon, 10; Vinton, sal. Miss Jewett, 50; sal. Miss Pratt, 5; S. S., 23 35; Watkins, 6 75. 135 10

CHICAGO.—Austin, S. S., 3 82; Chicago, 1st, 37 50, Persian pupil, 40, Africa, sp., 25, Beirut sch., 7 50, Bangkok, sp., 7 50, Scotia Sem., 60, A friend, Persian mountain schs., 5 (182 50); Y. L., sal. Mrs. Ogden, 450; 2d, Tabriz sch., 96 58; H. M., 2; 3d, sal. Mrs. Kelso, 100; By sale of ring, 6; 4th, 56 65; sal. Miss Anderson, 106; S. S., Pioneers, Laos, 46 76; Mother's Mite Soc., 8 75; Y. L, 3 55; 8th, Armor Bearers, Grace Reid, 20 07; Reunion Ch., 25; Evanston, 85 55; Y. L., Benga books, 75; Friend, Tabriz furniture, 1; Highland Park, Do what you can Band, 10; Hyde Park, sal. Miss Wirt, 140 72; Joliet, Central Ch., 13 50; S. S., 4 50; Lake Forest, 18 10, Canton Orphanage, 30, Oroomiah hos., 25 (73 10); Y. P. Soc., 15 16; Steady Streams, 13 03; Riverside, 19; Will Ch., 25 18. 1583 42

COUNCIL BLUFFS.—Bedford, 4; Clarinda, Oroomiah hos., 25; Council Bluffs, sal. Monterey, 9; Logan, same, 3 50; Nodaway, same, 2 50; Red Oak, same, 3, Red Oak, 3 30, Ningpo, sp., 6 25 (12 55); Pearl Gatherers, 26 07; Emerson, 3 90; Greenfield, 93 cts.; Malvern, S. S., 2; Shenandoah, 6; Sidney, 3 15. 98 60

DAYTON.—Western Female Sem., 70; Laos Memorial, 30. 100 00

DENVER.—Denver, Central Ch. S. S., Canton sch., 60 00

DES MOINES.—Chariton. 5; Des Moines, 37 50; Indianola, 18 75; Russell, 6, all sal. Miss Cochrane. 67 25

DETROIT.—Ann Arbor, sp., Monterey, 35; Mrs. A. Felch, legacy, bell for Chippewa Mission, 100; Birmingham, S. S., 14; Detroit, Fort St. Ch., Y. L., sal. Miss Bassett, 234; 1st, 19, Mrs. J. S. Farrand, 25, Mrs. Ellen N. Frost, 25, Mrs. Ransom Gillis, 25, Mrs. Delia Jerome, 25, Mrs. Alanson Sheeley, 25 (144). 527 00

FORT DODGE.—Cherokee, Mrs. Hannah C. Pingrey, work in Brazil, 5 00

FORT WAYNE.—Elkhart, S. S., Monterey, sp., 18 25; Goshen, boys' school Persia, 3, Shanghai, sp., 12, Laos sch., 10 (25); Kendallville, S. S., sp., Gaboon, 20. 63 25

FREEPORT.—Belvidere, 12; Freeport, 1st, Tabriz sch., 50. 62 00

HURON.—Fostoria, Doolittle Band, Laos, sp., 25; W. M. S., 15; Fremont, 20 80; Norwalk, 18 50; Tiffin, 14 47, all sal. Mrs. Robertson. 93 77

IOWA.—Fairfield, Mrs. Ware's class of boys, Creek Mission, 6; New London, 25. 31 00

IOWA CITY.—Davenport, 1st, Mem., sp., Gaboon, 12 50

KALAMAZOO.—Allegan, 9; Constantine, 12 50; Decatur, 12; Kalamazoo, 1st, 50; North Ch., 5 05; Richland, 5 05; Three Rivers, 6. 99 60

LAKE SUPERIOR.—Marquette, 50 50

LANSING.—Lansing, 1st, S. S., 12 00

LIMA.—Ada, 20; Delphos, 12 29; Findlay, 13; Lima, 46 19; Wapakoneta, 9 50. 100 98

LOGANSPORT.—Valparaiso, Willing Workers, sp., Rio Claro, 15 00

MANKATO.—St. Peter, Busy Bee Band, work in China, 5 00

MAUMEE.—Bowling Green, H. M.,

10; Eagle Creek Ch., 5; Toledo, Westminster Ch., boys' sch. Laos, 25. 40 00

MILWAUKEE. — Milwaukee, Immanuel Ch., S. S., Tripoli, sp., 25; Y. L., sal. Miss Cundall, 12 50; Waukesha, 18 50. 56 00

MUNCIE.—Noblesville, 11; Perrysburg, 5. 16 00

NEW ALBANY.—Bedford, 2 30, sal. Miss Warner; Hanover, 20, Ningpo, sp., and sal. Miss W.; Light Bearers, sal. Miss W., 4; Jeffersonville, same, 10; Miss Sprowle's Band, 4, same; Lexington, 9, same; Owen Creek, 12, same; Seymour, 6 85, same; New Albany, sal. Mrs. Morrison, 84 85. 153 00

OMAHA.—Bellevue, 2 75; Creston, Laos, 25; sal. Miss Carey, 11; St. Helena, Mrs. Martin, 5; Silver Ridge, sal. Miss Carey, 5. 48 75

OTTAWA.—Mendota, Dehra, sp., 30; Oswego, 10; Union Grove, Benga books, 25. 65 00

PEORIA.—Astoria, Benita, sp., 2; Delavan, 6 40; Dunlap, 11; Elmwood, 10; Galesburg, sal. Mrs. Winn, 12; Green Valley, Laos, sp., 6 25; Knoxville, 25; Lewistown, Ambala sch., 30 35; Peoria, 1st, 19 61; E. R. Edwards Band, 14 65; Little Lights, 1 60; 2d, 20; Grace Mission, 6; Princeville, B. R. Allahabad, 25; Ipava, S. S., Laos, sp., 25. 214 86

RED RIVER.—Fargo, sal. Mrs. Campbell, 30; S. S., Christmas offering for Benga books, 20. 50 00

ROCK RIVER.—Aledo, 30; Morrison, 25; Sterling, 20. 75 00

SAGINAW.—Bay City, Oroomiah sch., 25; Wight Band, Oroomiah, sp., 30; Flint, Syria, 25; Morrice, 10; Saginaw, 65; Vassar, 11 50. 166 50

SAINT PAUL.—Hastings, Sowers of Good Seed, Oroomiah hos., 19; Litchfield, Tabriz bld'g, 14 10; Band, same, 1 31; Minneapolis, 1st, Shanghai sch., 56; St. Paul, Central Ch., 10. 100 41

SCHUYLER.—Macomb, 20; Prairie City, 11 50; Sciota, Mrs. Jane M. Painter, 25. 56 50

SPRINGFIELD. — Bates, Laos, 47; Jacksonville, 1st, Gwalior sch., 28; S. S., Rio Claro, sp., 15; Westminster Ch., Rio Claro, sp., 15; Central Ch., 19 35; Lincoln, sal. Mrs. Corbett, 27 35; Y. L., 3 97; Band, sp., Africa, 9 59; Murrayville, A. M. Cunningham, 4; H. M., 4; North Sangamon, 13 75; Petersburg, sal. Mrs. Corbett, 10; Band, student Persia, 17 27; Pisgah Ch., Laos, 10 50; Springfield 1st, sal. Mrs. Corbett, 132 50; S. S., 51 76; 2d, Syrian sch., 70; Y. L., Dehra, sp., 15; S. S., 35; Laos, sp., 20; 3d, "Children of the King," Laos, 13 24; Unity Ch., 12. 574 28

UTAH.—Salt Lake City, 11 60

VINCENNES.—Brazil, 60; Evansville, 1st Ave. Ch., 21 50; Princeton, 11; Upper Indiana Ch., 5 15; Vincennes, 11 60; "Go Forwards," 27 40. 136 65

WATERLOO.—Greene, 5; La Porte City, 7; Northwood, Mrs. Blakely, 5. 17 00

WHITE WATER.—Cambridge City, 5; College Corner, 6 30; Greensburg, 56; Kingston, 32 50; Knightstown, 3 75; Liberty, 2 50; Rushville, 33 68; Shelbyville, 12 50, all sal. Miss Garvin; Lewisville, 1; Richmond, Syrian sch., 37 50; sp., Africa, 5; S. S., 29 83; Mrs. Hudleson, Laos, 6 25. 231 81

WINONA.—Leroy, S. S., 3 50

WISCONSIN RIVER.—Belleville, 10 00

ZANESVILLE.—Granville, 30 86

MEMORIAL FUND.—By sale of "A Brief Record," by Dr. Hair, 15; Miscellaneous sales, 20 70, for Laos Mission. 35 70

MISCELLANEOUS.—Mrs. M. C. Ells, Moline, Ill., 1; Miss Louisa Wood, 1, both for Syrian sch.; Mrs. Brattan, "A mother's thank-offering," 25; Gift for Home Missions, 15; Societies—Au Sable Grove, Ill., 1; Delavan, Ill., 50 cts.; Salem, Ill., 1; Kingston, Ind., 1; Mechanicsville, Iowa, 1; Ann Arbor, Mich., 1; Constantine, Mich., 1; Delphos, O., 1; Miscellaneous, 1 10 (8 60), for publishing Report; Sale of leaflets, 10 31; Sale of Cook Book, 1; Sale of Historical Sketches, 4 20; Sale of Mrs. Van Hook's photographs, for Tabriz bld'g, 7 80; By *Interior* subscriptions, Chicago, 1; 1st, 2; Omaha, Neb., 1; Eureka, Ill., 1; Manteno, Ill., 1; Peoria, Ill., 1; Howell, Mich., 1. 81 91

Total for month,	$5,511 30
Previously acknowledged,	20,873 76
From April 20 to Jan. 20,	$26,385 06

MRS. HENRY M. HUMPHREY, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., *Jan.* 20, 1883.